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## WHY IS FORAMINIFEDERALOGY ACTUALLY CALLED FORAMINIFERDERALOGY?

PHILOFICTION DERRIDA, DIEFFERANCE, GENERIC SCIENCE, HOLE, LACK, MINUS

Some time ago, analytical work came up with the pressing question “What is a hole in a hole?”, which multiplied in the form of “What is the minus of the minus?”, “What is a lack in a lack?”, “How does under-value valorization – or even: under-value valorization?” and “What can under-value be if we understand it in all possible structurality?”. In the attempt to imagine a hole in a hole as vividly as possible in all supposed naivety and yet with the greatest epistemological stringency, one encounters the foraminifera, which make it possible to understand precisely this desired idea of a hole in a hole or a perforation of holes sufficiently well and ever better since. When we travel along the “surface” of a foraminifera, i.e. travel in every sense, this happens in an infinite perforation movement: from one hole we reach

another hole. Holes perforate themselves with-through-to other holes. And this seems to go on forever.

This is how the political ecology of foraminifera came to give its name to a socio-economic as well as -an-economic economology of all life forms, which from then on will be called foraminifederalogy.

2. foraminiferalogy is the study and practice of foraminifederations and their foraminifederalization. Put as simply as possible, a foraminifederation forms a kind of “set-theoretically differentiated variable tree”, which, however, does not function as a tree in the classical or metaphysical sense. What foraminifederalogy has to do with are non-sets that are more significant than the sets derived from them.
3.
  - 3) What constitutes the political différance of foraminifederalogy is the disversal perforation traffic of all foramen, i.e. of all holes or non-phallic “signifiers”, which always already give genitalized and degenitalized world traffic. This world traffic is the world market in the negative-destinctive sense.
  - (4) The socio-economic and -aneconomic space that the foraminifederalogy opens up through the world traffic of holes and voids proves to be lesbian through and through. At the same time, the political lesbianism of foraminifederalogy is without any genus, i.e. without gender, without people, without species, without family, without birth, without origin, without race, without descent, without origin. Of all social forms, political lesbianism best describes the negative-destinarian movement of foraminiferalogy by pursuing the non-existence of non-existence: Nothingness does not exist. Political lesbianism becomes politicized.
4. 5 Foraminifederalogy re/de/produces perforation. Every hole always perforates itself in itself, thus becoming emptier and emptying itself without ever reaching a bottom.
5. a foraminifederation resists the opposites of tree/rhizome, directed graph/undirected graph, hierarchical/smooth, crown/root, human/non-human, point/line, node/edge, parliament/council, corners/arcs, political/sociological, economic/ecological, etc. and instead precedes them, since it first of all re/de/produces them negatively. A foraminiferous nation is neither an economistic market nor a state. If we sometimes speak of a market or a state, it is only in order to maintain the necessary understanding of what a foraminiferous nation is in contrast to a market and a state.
- 7 The different spellings with increasing and decreasing letters and the alternation of state “-federation” and non-state “-ferderation” are performatively dedicated to the movement of the foraminife®deralogy itself. In its “mediation” as a reference to the other without a “center” lies the shared undecidability of the more-less, i.e. of the phantomological or foraminifederalogical process of ver/un/valuation per se.
6.
  - 8 Foraminifederalogy is no longer politics or political science; its “object” is no longer the human-centered state, but rather the non-state and its political economology of all forms of life, be they humans, animals, things, plants, androids, cyborgs or machines.
  - 9 The non-place of the boundless “class struggle” called spectrology in foraminiferalogy is the wetland of all fluids in their incessant flows of liquidity beyond all circulation. A capital body is therefore not body, not mind, but it is liquid.
  - (10) Foramininife()deralogy is a none-in-none.
  - 11) What distinguishes foraminifederalogy from différance on the one hand, as well as signifying its progress on the other, is the ® in “Foraminife®deralogy”, which not only is not heard when pronounced, but also disappears. A nothingness that continues to double or expand within itself. While Derrida’s différance divides the letter (a/e), differ(a)nce,

differ(é)nce, the a/e in différance still remains a letter in relation to other letters, i.e. a letter that is different in itself, different, postponed, alternating, divided, but still a letter in relation to other letters. In other words: the unit (the letter) cannot disappear or appear, diminish or increase, but only change in the area of its own presence.

Both when we pronounce foraminifederalogy (without r) and foraminiferderalogy (with r) – in both cases the ® in foraminife()deralogy disappears, regardless of whether it is “there” or “gone”. Foraminife®deralogy thus not only repeats everything that is due to differ(a/e)nce, but also inscribes the destinctive movement of the more/less negative into différance as foraminiferderalogy.

12 A foraminifederation is a differentiated and differentiating hole that moves by becoming more and more dense in itself.

13 The scientific revolution heralded by the foraminifera deralogy consists in the fact that it not only brings into play the inferior value in the form of a negative, non-nullifying “movement of capital” and drives it through all moments of development of economic capital, but – and this step will be seen as unforgivable – generalizes the inferior value to all forms of capital just as writing once did, thus sounding the death knell of all positive political economy twice over. Dingdong.

14 A foraminifederation is the deconstructed hand of a market. The nails are the abysses, each finger is a depth, several fingers form a foraminifederation part, all fingers of a hand together with the back of the hand form a foraminifederation. The clasping, swirling, de-hugging, de-embracing, rigging, “connection” of the aforementioned is a diversion.

15 A foraminifederation is an octopus in deconstructed form. Contrary to the attitudes between an anti-Semitism that combats the world-embracing octopus of economic capital as “reality” and an anti-anti-Semitism that rejects the world-embracing octopus of economic capital as fiction, the foraminifederalogy affirms the octopuses of all forms of capital, whereby it generalizes itself phantomologically on a world scale beyond reality and fiction and represents the paradigm of a negative destinerrance of the phantomology of ghosts par excellence.

7.

8. Foraminifederalogy is composed on the one hand of the Latin “foramen”, which means opening, hole, breakthrough (in the sense of a bursting, an eruption, a breaking and bursting that creates nothing, a breaking apart and bursting), referring to the genderless plural “foraminifer”, which denotes “bearing holes”, i.e. the creation, birth, bringing into the world of holes, and on the other hand the undecidable flow between state “federation” and non-state “ferderation”. Foraminifera are therefore also called “hole bearers” and, in the foraminiferalogy, open up a neither purely economic nor purely ecological economology of the coming of holes as the non-coming of the world.

9.

10. for-a-mini-fe®of-a-logy. “For-a-small-non-state-doctrine.” Foraminifederalogy subverts itself into itself in the form of a différance deferred with itself, dividing itself into itself, perforating itself through holes.

11.

18 A foraminifederation is the opposite of a state, which until now has always been understood as a non-state. However, the problem of saying that the non-state is the opposite of the state opens up when we remember the problem that arises when we say that the opposite of the man is the non-man. In naming the “object” of the foraminiferal deralogy, which will have been the foraminifederations, there is therefore the double problem that the non-state not only has no existence of its own and is defined as merely derived from the state, but also, on the other hand, is defined exactly like the state as a presence. As pure nothingness. However, what distinguishes foraminiferalogy decisively

from all previous non-statehood is the non-presence of the non-state. A foraminifederation is therefore not a non-state in the strict, metaphysical sense of pure emptiness or absence, but it is the non-presence of all statehood and non-statehood. The state as a social formation of the accumulation or aggregation of differential elements in hegemonic parts or blocs, in parties, in social fields, state apparatuses, markets, institutions, councils, social spheres, organizations, etc. deaccumulates and deaggregates in the foraminiferal logy progressively into the voiding of all holes, abysses, depths, foraminifederation parts, foraminifederations and diversions.

19 The foraminiferalogy comes very close to the Derridean phantomology of the ghost, but it is even more negative than the latter. Rather as a nontology without presence than as a hantology without presence, it gives us the world event. Just like deconstruction, foraminiferalogy is not a negative theology, but contrary to Derridean deconstruction, it is more negative than negative theology. In other words, foraminifera deralogy is a negative deconstruction.

20 The most enigmatic explanation that can ever be given of foraminiferalogy would be that foraminiferalogy is the doctrine of the mass of the unlovable. Why the unlovable? Perhaps because the unlovable constitutes the inferior value par excellence. Even worse: because the unlovable can be the only thing that can legitimately occupy the place of the revolutionary X-object. Only the unlovable can revolutionize itself abberatively, since the cycle of love always contains its own fulfilment. As such, it is grammatologically presence metaphysics and foraminifederalogically the reign of love: phalloamorism.

21 Foraminifederalogy no longer belongs to the field of political science, nor does it constitute a theory of the state. It does not limit the political, the economic, the democratic, etc., to the human sphere, but applies them to all forms of life. It no longer has to do with states, nations, territories, places, peoples, communities, multitudes, citizens, state law, non-state arbitrariness, monopolies of violence, births, etc., but with diversions, foraminiferations, foraminifederation parts, depths, abysses, non-sets, participations, ghosts, foraminiferderalgic non-law and holes. It does not even belong exclusively to the field of the democracy of the living, but affects everything not-yet-living, living, no-longer-living, never-lived, non-living and never-to-be-living.

22 If Chantal Mouffe insists that parties are aggregated preferences of antagonisms, then the foraminiferous deralogy accomplishes the deaggregation of all antagonisms, which entails the dissolution of all parties of all parliaments into the abyss of the depths of all their individual parts as holes. The abyss replaces the party into which it falls.

23 In foraminiferalogy, everything without exception is divided by 0.

24 Parliament has always been the voice of the Western phallic Logos. This voice speaks, reasonable as it is. Mostly regimented, it makes speeches to half of society, reading from the scriptures, which it suppresses and devalues. The parliament of the voice is therefore replaced in foraminifera deralogy by the spectrography of writing in the form of a new political masochism that turns subjection to the subjugated into the structure of all political sociality.

25 Foraminifera deralogy is probably and perhaps the first political lesbianism in human history. An orgy of genital holes that perforate each other and suspend the global politics of heteronormative penetration. Politics has always been penetration, regardless of which genders have carried out this penetration movement in which genital extra- or intra-bodily movement: Political publicity decides on private undecidability. Sexuality should therefore be penetration and only sexual as such: "There is only one sex drive and it is male." With the deconstructive dissolution of boundaries and generalization of the genitals as the capital of ghosts, the universal penetrative intercourse falls and turns into disversal perforative intercourse. The hole is not the vagina, the vulva or vulvina, but these are – just like the

cock, the sack, the phallus – only a single form of hole among countless others, because every gramma is a hole: Everything – every commodity, every object, every signifier, every variable, every knot – is a hole, a lack, a bubble, a mesh (of texts, textures, textiles, textures), a nullification of nothing and as this genital of the orgy of disversal perforative traffic, in which no longer presences or absences judge in any movement, but non-presences and non-absences enact. The hole is undecidable and as such the private undecidability of the imbalance of the world market of all forms of capital in the world, which qualitatively and quantitatively diminish and multiply as a hole that perforates itself in/with/through... holes: Inter-Trans-Queer-Sub-Ab-Objectivity. There is therefore no beyond sex work. Sex work is text; a world orgy of mutually perforating holes, abysses, depths, foraminifederations and diversions.

26 If a foraminiferation were still a state (which of course is not the case), then it would most likely still be a “state apparatus” – not just one alongside others, but a “state apparatus” that contains all other “state apparatuses” and at the same time would itself only be part of all other “state apparatuses”. A foraminiferderation can therefore also be understood as a non-set of all sets and non-sets, which neither contains nor does not contain itself or the others. It is a hole that is inside and outside of other holes. From nothing to nothing – not through the being of a “0,+1,0” but through the non-being of “-1,0,-1”. It is not a consummation, but a subtraction in every sense. Subtraction in all contraction.

27 The foraminiferous logic combines the generalized “capitalist privatization” of the entire world with the generalization of the private as political to diversions of political affairs beyond the geopolitical field.

12.

28 The foraminifer deralogy combines the economization of the entire world with the de-economization of the entire world: economic capital will completely permeate all areas of life and at the same time be the commodity of all other forms of capital, which can create and destroy this commodity quasi-infinitely and dispose of it freely. Thus, with the deconstruction of capitalism, the foraminiferous deralogy invents a general right to create and destroy value for all forms of life, a “right” that is neither state nor non-state, but is constituted foraminiferously as a non-right.

13.

14. To date, democracy has only ever been the majority of the majority, which constitutes the quasi-infinite hegemonic world equivalence chain in its passage through all differences, variables, oppositions and sections of the world: white, top, direct, unmediated, money, native, earthling, heterosexual, healthy, divine, religious, capital, sovereign, first, beginning, end, middle, constant, normal, normal distribution, athletic, male, economics, jurisprudence, prominent, audible, visible, nuclear, state apparatus, mainland, perceptible, natural science, independent, phallic, erect, top, head, village, mathematics, representative-parliamentary democracy, economic capital, dictatorship, speaking, seeing, audiovisual life, 1-3 orgasms every 1-2 days, technical, programmatic, calculable, countable, number, formal, human, summer, sun, warmth, pop music, folk music, classical music, Schlager, longer, bigger, further, higher, more, plus, positive, +, growth, royal, super, heaven, theater, opera, penetrative sex, at all-sexual, anti-sexuality, anti-choice, agonal, military, bellicose, hate, love, harmony, consensus, denied mass murder (especially of one’s own political history), statist, economic market, bourgeois, parliament, citizen, member, spectacle-less, hearing-aid-less, literate, ego, self, self-interest, individual, revenge, blood, soil, unity, identity, ethnic, national, state, belonging, law, religious, earth, milky way, universe, the own, employer, English, Latin, Greek, 1, one, unity, accumulation, Microsoft, war, north, hegemonic, equivalent, equivalent, circle, circulation, circle, symmetry, equilibrium, inequality, utility, standing, upright, walking, indivisible, presence, surplus value, profit, positive interest, competition, monopoly, value

form IV, Karl Marx, West, Christianity, synthesis, abolition, voice, reason, logos, professional work, conditional income, logic, being, one, phallus, male enjoyment, rich, legal-political, binary, totalitarian, spouse family, marriage, monosexual, cisgender, day, hello, real, ...

15.

But it would be a matter of inventing democracy as the minority of the minorities of a majority of these minorities.

The world revolution will therefore have been a quasi-infinite deviation movement of a hole that perforates itself and multiplies itself through reduction (if it really still makes sense to speak of “multiplication” here, since it is about nothing less than the multiplication of reduction). The foundation of abysses that are constantly diasporizing, scattering, sowing, aborting, dividing and through this process “enlarging” the hole by making it smaller, because a hole only really becomes larger when it becomes smaller. After all, that is what makes a hole, a lack, a minus. Increase by decreasing the minority – or the democratic minority of minorities as a “majority”.

16.

30 Since majorities no longer exist in the foraminiferal deralogy, but only (diminishing) minorities, and a democratic or foraminifederal “majority” can only be achieved through the “majority” of minorities, the implementation of the foraminiferal logic marks the fall of the capitalist world society into all abysses that know no ground, base, reason, foundation or root of any kind. Not democratic representation, but foraminiferal de-representation of all cases into the depths of all abysses and their holes. Disversal perforation traffic. Here, an abyss deconstituted from holes is the “smallest electoral group” of a “socio-economic or -aneconomic context” (as a partial capitalist society of a form of capital in desterrance) – or even of an “equivalence chain” and its “hegemony” formed by it at the “lowest level”. Thus the foraminiferous deralogy as a world deep democracy also differs from a radical democracy through its negative dissemination and diversion, because the former, in contrast to the latter, has no roots in the sense of a radix, makes no elevations to the presence of a hegemony, can show no equivalence or equivalents and in all this no longer moves on a single plane or surface.

17.

The history of capital is the history of the majority, of the more and of multiplication in every sense. Becoming more, becoming hegemonic, but also the majority in the war of all capitals. Foraminifederalogy nullifies this war by transforming it into the “equilibrium” of the parts of foraminifederalization that will always have been out of joint.

31 The “political system”, which is designed for hegemonization and hegemony as hegemony itself unites all differences or antagonisms in the name of presence metaphysics, i.e. produces identity, can ultimately only ever repeat the phallogocentrism of surplus value: as long as the political itself requires hegemony and its hegemonization in its conditions of constitution, the hegemonic masculine will always win, even in left formations, regardless of its gender. And since the political difference left/right (or no matter how much it is determined) works through all other differences in the world and is inscribed in them as a trace, the above also applies to all other relations. It is always about the hegemony that the political requires and creates that structure of society that reproduces every single relation of domination as a relation of difference in a quasi-infinite perpetuum mobile of an automatic subject in precisely that dominant weighting (male before female, white before black, rich before poor, above before below, etc.) that it has (supposedly) set out to defeat. The legacy of the dictatorship of the proletariat (which is much more complicated to evaluate than is usually done) is also part of this Western legacy of Hegelianism. No matter what or who occupies the place of hegemony – as long as it remains a hegemony, the reproduction of domination emanates from it. This is why today's, current, global left is

doomed to death (and complicity in capitalist, fascist or theologistic mass murder) if it does not practice the overthrow of hegemony as a political form with itself. At this point, something that has remained unknown must be used: the inferior value. Just as surplus value in hegemony theory does not simply appear as economic surplus value, surplus value in the narrower sense or value valorization, but can be understood comprehensively as a movement of the “ontological” in general, whereby the hegemonization of hegemonies, their chains of equivalence and antagonistic boundaries in hegemony theory paves its way, the same applies to the use of inferior value in foraminiferous logic, but “from the other side”: Dehegemonization, non-valorization, non-valuation in every sense, in a comprehensively “ontological” sense. The political as a quasi-infinite hegemonization process can therefore only be cracked from the side of the inferior value in a generalized form through a quasi-infinite dehegemonization process. Only when the entire political space can begin to “organize” itself as a non-nullifying space does the reproduction of all relations of domination in the world find its fall in hegemony.

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